423 garden, with the stipulation, of [113] a psychological and moral order, that one wait to take possession until "the memory of the dead has been lost." However, this semijudicial means of acquiring land does not imply the existence of an inheritance right. The relatives are not favored, and anybody can avail oneself of the same title.

GENERAL PSYCHOLOGY AND DAILY LIFE

The Categories

128 The linguistic study of the Nambikwara should be the object of special publications, (1) and we shall thus content ourselves

> 1. C. Lévi-Strauss, Sur certaines similarités, etc., loc. cit.; Paul L. Garvin, Esquisse du Système, etc., loc. cit.

here with several summary pieces of information destined to bring into sharper focus what can be inferred concerning the broad logical categories of thought, and to assign a place to the Nambikwara group within the orbit of other American cultures.

193 The most remarkable trait of the Nambikwara language,
197 made particularly evident by the central and southern dialect (b1),
311 is an extended use of the classificatory suffixes. The systematic character of the classification of things and beings is comparable only to that found in the Ŝibṣa linguistic family. Furthermore, if one ignores several secondary differences, the division of the world into categories in Nambikwara presents a remarkable similarity with that found in the Ŝibṣa dialects. (2)

> 2. The following examples are borrowed from Walter Lehmann, Zentral-Amerika, 2 vols., Berlin, 1920, I, pp. 277-279, 404, 440, 454, 571.

In the division of things and beings into eleven principal logical categories, ten are found to be common to the Nambikwara and to the Ŝibṣa. The category "season, weather, sky" seems to be broken up, in Nambikwara, into several suffixes. Inversely, the same suffix -are classes two categories logically related but distinguished by

627 [622] The chief admonishes quarrelsome individuals but appears to have no powers of coercion. The Waklítisu claim that individuals quarrel but they do not fight among themselves nor do they remember any cases of murder. Unwanted individuals are exiled by common agreement. 421 Houses, fields, and some implements are common property, and food is shared among the members of the band. Axes, machetes, and knives, although owned by individuals are freely used by other members. At death, privately owned tools pass to a man's sons or to his brother. [428] [764] The bow is customarily broken and left on the grave. Even these rules are not strictly adhered to, for when a man becomes seriously ill other men begin to help themselves to his property and the one with the "strongest mouth" gets the most. If the man recovers he cannot reclaim his things but must set about accumulating a new supply.

593 The wife and the children are under the strict control of the husband. Although boys must obey their fathers they owe no special obedience to their mothers. Boys sometimes throw stones and sticks at their mothers and the old women; the older men not only laugh but even encourage this disobedience. [837] The bond between brothers is very close. On occasion they share each other's wives. No particular respect is paid to in-laws.

RELIGIOUS BELIEFS AND PRACTICES

774 According to the Waklítisu the spirits are the source of all danger, misfortune, sickness, and death. [782] The ghosts of the dead (*aydnkadiru*), 753 bring sickness unless offerings of food are made to them. [821] The ghosts of dead shamans (*anúnu*), belonging to other bands bring thunderstorms which destroy gardens and make hunting difficult. In 776 addition to the ghosts, there is *tauptú*, the hawk of death who lives in the sky, and *ulurú*, the evil armadillo who lives under the ground and wants to destroy the villages and camps of the Nambicuara.

Tauptú is an enormous hawk with huge wings, tail, and claws, who sits in a tree made of human bones. [821] This tree (*lúlukutsu*) is situated on the shore of a shallow lake in the sky. Shooting stars are caused by *tauptú* defecating at night. A small red bird (*dinínuwa*), who lives with *tauptú*, urinates into the lake and when it fills up the urine overflows and comes down in the form of rain.

[p. 99 (B)]